THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy that it cannot hear: But your iniquities have separated between you and your God, an your sins have hid his face from you, that he will not hear."—ISAIAH.

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OGE

MODERN REVELATION.

It is somewhat astonishing, in this age of so many Bibles and of so much professed reverence for the heaveninspired mandates contained therein. that unbelief respecting God revealing himself in these Latter-days to his. wayward family, should be so rigidly and tenaciously adhered to, and that, notwithstanding the prophetic predictions of His servants illustrative of this principle, men should have drifted into such egregious errors as that He will not reveal himself any more unto them—that all that is necessary for the redemption of humanity has already been accomplished, and that His word has been so clearly defined as to leave no doubt of a blessed and glorious result accruing to its devoted believers.

Now, while we must often painfully listen to these and similar affirmations, we must at the same time use the reasoning faculties with which we are endowed, so as to be enabled to discriminate betwixt truth and error. We are commanded to search all things diligently, and hold fast to those that are good, implying that things would be propounded to us which it would

category we may safely rank the ideas quoted above. Reason revolts at the idea of no more revelation, from the fact that it comes in direct opposition to the nature of God. Is it at all likely that He who gave us being, and who bestowed his only-begotten Son as a sacrifice for the sins of the world. should shut himself up in seclusion from those whom he loves so well, and allow them to follow the bent of their own inclinations without administering a kindly exhortation or a sparing chastisement, or teaching them to prepare themselves, by the practice of virtue and holiness, to stand again in his presence as redeemed and glorified beings ?

The Scriptures affirm that it is eternal life to know God and Jesus Christ whom he hath sent, and that no man knoweth the Father but the Son and he to whomsoever the Son will reveal From these statements it is obvious that there can be no eternal life without revelation; and yet, in the face of these plain statements, men who claim to be the religious directors of the people, and to teach them from the word of God, will assert that more be our duty to reject; and in this revelation from God is quite superflu-

We believe that it would be well ous. did men act as the Scriptures direct; but we also aver that although the human family were living as near to the dead letter as possibility would admit of, they could not be saved with a full salvation, nor receive the proud appellation of sons and daughters of God, because these inestimable names only belong to those who have made covenant with him by baptism, which ordinance alone opens the gate leading to the fountain of living waters. But, says one, we baptize, and that, too, according to the pattern given by the Scriptures—namely, immersion. the problem that demands solution is, Who authorized you to immerse the penitent believer? Do you believe that portion of Scripture which says, that no man taketh this honor upon himself, but he that is called of God as was Aaron, or in other words, that no one can legally act in this capacity unless appointed by revelation from heaven? If you believe this part of Scripture, and have been baptizing without divine authority, then you have been guilty of trifling with sacred things; and again, if you have not the spiritual gifts which are to continue in the Church until a anity of faith be attained unto, it proves still further that your ministrations are nothing better than solemn mockery and sacrilege.

If, as we are told, blessed and glorious results are to take place hereafter, why can we not discern any improvement in the mind of man in his present state? We are still the spectators of an almost universal system of wild, religious revelry-we see nothing on every hand but carnage and bloodshed in the midst of what we are wanted to believe are very pious and philanthropic nations, pointing explicitly to the fact that something is wanting to effect a desirable change. In every age of the world when God revealed himself to the human race, the major part set aside his mercy and grace, and would not accept of the means by which he saw proper to make known his mind and will, and, as a consequence of this rebellion, he invariably visited them with his wrath and vengeance. God never has nor never will allow his servants to be treated with impunity

by man; and it is by reason of rebel-lion against his work, and opposition to his authority, that the human family are suffering in this age of the The God of heaven made use world. of the Prophet Joseph in this the nineteenth century, as a means of ushering in a happy era upon earth, after a long, dreary night of apostacy; but although he had the intelligence of heaven, which was calculated in its nature and by its power to free man from bondage, was he received with applause? The dark and horrid page in the history of this truly great and good spirit, furnishes a definite reply to the question. Had the nations of the earth obeyed the commands of God as made known to them through this Prophet of the last days, what would have been the result? Instead of war we would have had peace-instead of family circles or social communities being the arena of broils, dissension and unhappiness, perfect felicity and a foretaste of heaven would have prevailed, each one living in harmony throughout the length and breadth of the land, under the hallowed rule of equity and righteousness. The same cause that has benefited, in this manner, the few who are living worthy of God's blessings, would have had its savory effect on the mass; and although the greater portion of humanity have persecuted God's re-deeming instruments, we know, by the revelations of the Spirit of truth, that the day is not far distant when all nations that have rejected their message shall tremble to their centre and fall to pieces. Know ye not, ye great ones, that the kingdom of God is established, and assuming the magnificent aspect foretold by the Prophets! Know ye not that a Prophet still lives and knows what is transacted in your secret chambers, and that while you are scheming for the frustration of the purposes of Jehovah, he can smile at your ill-directed and feeble effortsthat he is leading the humble and honest Saints by the revelations of Heaven, to the acquisition of wisdom and power, and that they will ulti-mately put things in their proper con-dition, and fill the earth with the knowledge and authority of God? J. CHRYSTAL.

MENTAL DEVELOPMENT OF TRUTH.

BY ELDER JOSEPH G. ROMNEY.

The dealings of God with his children here upon earth, and the principles which govern the manifestations of his kindness and of his will, are a constant source of contention and vituperation between men of different persuasions and faith, who, in the narrow perceptions and the selfishness of human nature at its present standard, forget that there might be a Being as far above the ideal they have formed, as the heavens are above the earth. In order to comprehend, however, anything either as an abstract principle or as a real personification, we must have a clear and strong ideal presented to our minds, for, in the same ratio as that image impresses itself upon the surface of our mind, will be our powers of explanation. Language may and does vary, but all who think and feel deeply, talk strongly, though not perhaps as the world calls it, eloquently. Word painting, although in burning, per-suasive language, clothed in elegant diction and garnished with scholastic comparisons, will fail entirely to convince that understanding by which the embodiment, or conception of the idea presented is not grasped, as it is in the analyzation of things, although rapid and unseen in its progress, that the mind comprehends truths. Truths once thus analyzed and embodied in our being as it were, although they are lightning-like in their appearance, are not so evanescent and quick in their fading away, for they are in a manner daguerrectyped upon the soul, and the wear of years, the gusts of passion, the beatings of life's pitiless storms may crease deep furrows into the heart, but their imprint is still there, and needs but the warming and vivifying influence of the Holy Spirit to make all bloom again.

There are no truths but what are perfectly simple, did we but properly understand the hidden forces of the universe. We are confused in our conceptions of what is, especially of that portion of which we have no

visible and physical realization, and consequently a like confusion makes our expression labored and mysterious, so much so that others cannot comprehend our meaning with regard to invisible things and their relative ideas. Men scarcely ever differ about the size or the force exerted by any body of which they have physical demon-stration, and have a tangible, mate-rial foundation whereon to test the truthfulness of propositions by trials of experience. All will agree that a sword, formed as it is of steel, will readily penetrate the human form composed of flesh and blood and muscle. All reasonable beings comprehend that the action of fire will destroy life—that is a physical truth of which they have had ample proof in the experiences of their past life; but turn for a moment to something of which they have not the same definite knowledge that they have of these things, and we will find the wildest conjecture reigns. The great reason of our scepticism about things only to be known in an abstract form, or by the exercise of faith is, that we do not let nature have that freedom and play necessary to control our actions and thoughts, and we crush back the yearnings of our purer inward being, and allow worldly wisdom, won by experi-ence and contact with men who have lost the freshness of youth, and the open, frank feelings of that period of life, to make way for that egotism and selfishness which a mere animal life entails upon whoever lives it, and to allow these selfish considerations to usurp the home of the fresh, joyous freedom of youthful innocence. Although we may gain in a temporal point of view, in substance, by the exchange, yet our contentment and our means of happiness are decreased, and our minds no longer have that clear perception of the purity and individuality of a Deity they formerly had. We believe more persons sin from not having a knowledge of God in this way, than from real desire and inclination to go contrary to his wishes. Such a dimming of our light and knowledge cannot fail to superinduce ignorance of the principles of truth and of the workings of our heavenly Father with his children here upon earth, and with this comes most naturally a relaxation of our efforts to forward his Work

forward his Work. All his dealings with us are perfectly easy of comprehension were we but capable of properly appreciating them, or of understanding how such events The Gospel will tell us how to regain this knowledge, and as we step by step advance in intelligence by the light of the Holy Spirit, the gloom which now covers our minds and shuts out the light of truth and revelation, will roll back its darkness, and our power of vision will increase until we can comprehend brightness, knowledge and wisdom such as we cannot imagine new. But how many of us are there who at all times live up to the light and intelligence showered down upon us in rich abundance? Our desires, we do not doubt, are to do this and to magnify every gift given unto us, but

we allow momentary passion in an unthoughtful, unguarded moment, to throw us back, and have still to learn how to act. We talk a great deal at times about mysteries and miracles, and of all those great and wonderful things we dream of in a future and higher state of existence, but did we properly understand them they would not be mysterious. To the man or the woman who is really and truthfully living his or her religion, there is no undue seeking after unre-vealed mystery, for living up to the light they now have, and which they require to illuminate their pathway, they have no time to spare seeking for what they do not comprehend, for engaged in the task of duty, they are engrossed in its performance and have no fears for the result. Everything that is now or will be in the future, will at some time be perfectly plain and simple, and our sighing, and our seeking and talking will not make us comprehend them one moment sooner than as our knowledge increases and we put into practice what intelligence

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THE PROGRESS OF THE WORK OF GOD.

BY ELDER E. F. BIRD.

It is now thirty-four years since the youthful Prophet Joseph first stood in the midst of the once powerful nation of America, crying, "Life, life, eter-nal life!"—declaring that God had spoken unto man, that an angel had descended, and a communication been opened betwixt the heavens and the earth. In full assurance of this he organized a Church, composed of six members, in opposition to all manmade creeds, and founded the same upon Apostles and Prophets, Christ being the chief corner stone. The religious world cried "delusion, false prophets," and the rabble echoed the cry; but that little band of faithful brethren had confidence in their leader. Notwithstanding persecution raged on every hand, they knew that the little stone would become a great mountain

and fill the whole earth, and, although begun in weakness, that "every knee should bow, and every tongue confess that Jesus was the Christ." little stone has increased until it has become an object of terror to the nation in which it commenced to roll, and men's hearts are beginning to fail them for fear that the words spoken by that youthful Prophet will actually be fulfilled. "The time," said he, "will come when he that will not take up the sword to fight against his neighbor, must needs flee to Zion for safety;" and whilst telling them, with confidence in that God who spoke through him of the certain increase of the Work he had commenced, he also told them of their certain downfall if they rejected the message of truth he had brought for their safety. Notwithstanding they have used every effort in their power to stay its progress, still it continues to increase whilst they are being swept from off the face of the land. Those six members have grown and increased until they have become a nation; and whilst events are thus progressing, and the efforts of the world have been exhausted in attempting to convince the honest-in-heart of the falsity of this great Latter-day Work, the Saints are gathering to Zion by thousands and tens of thousands from those crumbling nations where the poor are kept in poverty and distress. Men sneer at this, but would they only hearken to the voice of God's servants, and gather to the place he has appointed, they would escape the ruin and destruction that will come upon the ungodly.

When will the world learn wisdom?

They say they have a Bible, but it is a sealed book to them, and they know very little of its contents. If they would bow the knee in humility, and ask God for wisdom, peradventure he might answer them by a dream, or by a vision, or perhaps send an angel to them as he did to Cornelius of oldone who could tell them to send for some authorized servant of God, who' would let them know what to do to be saved. God being an unchangeable Being, and the Bible bearing record of such dealings in ancient days, the Gospel would produce the same effect now, and in proportion as the kingdom increases, will the principles of truth spread through the hearts of men, until all prophecy is fulfilled, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 120.)

HISTORY WILLARD RICHARDS.

The following is from his journal:-"I was baptized at Kirtland by Elder Brigham Young, December 31,

Jan. 8, 1837.—I partook of the sacrament, and was confirmed by Reynolds Cahoon. I received such a measure of the Spirit as to be sensible of the subject of a song of Zion, which was sung by Elder Lyman Sherman, in the gift of tongues, on the coming of Christ.

March 6. -I was ordained an Elder by President Alvah Beeman.

-8.—Visited some friends in Newburgh. I bore them a faithful testimony, and returned on the 11th.

-13.—Received the prayers of President Joseph Smith, jun., and Sidney Rigdon, with the laying on of hands for the recovery of my health, and was set apart to accompany Elder Brigham Young on a special business mission to the east.

-14.-Left Kirtland with Elder Young, and travelled by stage to Buffalo, and from thence to Utica; stopped one day at Canandaigua; continued travelling day and night till we arrived at my father's in Berkshire county, Mass.; from thence proceeded by New Haven to New York.

April 2.-Attended meeting with brother Fordham, at St. Paul's Church.

--6.—Proceeded by way of Provi-dence to Boston; arrived at Holliston on the 10th, and preached to Mr. A. P. Rockwood and family.

-11. - Went to Hopkinton, South-

boro' and Westboro'.
—12.—Went to Framingham, staid at uncle Nehemiah Howe's.

—13.—Brother Brigham Young bap-tized uncle Nehemiah Howe and his wife, and Miss Milton, and confirmed them; we then proceeded to Lyne.

-14. -I baptized Miss Towne, Boxton, from whence I went round by Providence, New York, Rochester and Albany, back to Richmond.

-27. -Brother Brigham left me and started for Kirtland, and I remained

during the month of May visiting my relatives and friends, bearing testimony

of the Gospel to them.

June 5.—I received a letter from Elijah Fordham, New York, on business, and on reading it felt a strong desire to start to Kirtland immediately; but, wishing to know the mind of the Spirit, I submitted the case to the Lord, praying that my head might be relieved from pain immediately, if it was the Lord's will I should start for Kirtland at daybreak, which prayer was answered. I started for Kirtland, and arrived on the 11th; had a pleasant and happy interview with brother Brigham and his dear family, from whom I have received many favors (the Lord reward them), and my brothers Phinehas and Levi, and sister Hepsey and others.

Evening, went with brother Brig-ham to President Joseph Smith's; Presidents Sidney Rigdon and Hyrum Smith and others were present. Elders Kimball and Hyde and brother Joseph Fielding had been set apart to go on a mission to England, and President Smith was giving them counsel on the subject. I felt my heart burn within me, strongly desiring that I

might be one of the number.

-12.—Met Elder Kimball in the street, when he said, "Elder Richards, I am now ready to fulfil my engagement with you. I start for Engand tomorrow, and you may go with me, so get ready;" but I saw no way to extricate myself or to procure

means. I walked with brother Fitch Brigham to President Hyrum's, and after closing my business, inquired if it was my privilege to take a foreign mission. He replied it was, if I wished it. With the approbation of the First Presidency I was set apart, Monday, p.m., 6 o'clock, to a mission to England, under the hands of Presidents Sidney Rigdon and Hyrum Smith. Brother Brigham agreed to take charge of our business.

-13.—I bade my Kirtland friends farewell, and started for a foreign shore at 9 a.m., in company with brothers Heber C. Kimball, Orson Hyde and Joseph Fielding. Several friends accompanied us to the Lake shore, among them sister Rhoda Greene,

who gave me 25 cents—the Lord re-

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—19.—Elder Kimball accompanied

me to Richmond, Mass.

-20. - We visited uncle Leadbetter. sisters Wealthy Richards and Nancy Pierson.

-21.-11 a.m., I bade my dear parents and friends farewell, and went

to Albany.

—22.—Left in the steamer Rochester, and arrived at New York at 5 p.m. Found Elders Hyde, Goodson and Russel, and brothers Snyder and They felt somewhat dis-Fielding. appointed at our late arrival, by which we lost the chance of a passage in the ship United States.

-23. - Engaged passage in the ship

Garrick, in the second cabin.

-24. This day I am thirty-three years old. Removed to Mr. Fordham's store, and took lodgings on the floor.

-29. -Went on board the ship Garrick, and hauled out of the dock.

July 1.—7½ a.m., weighed anchor, and was out of sight of land at 2½ p.m. -7.-On the banks of Newfoundland.

-12.—Strong wind—much rocking

through the night.

-16(Sabbath).—Elder Hyde preached on the aft quarter deck. I beard the sermon, though severely afflicted with pain. Elders Kimball and Hyde laid their hands on me and prayed, then Elder Kimball took me by the hand and told me, in the name of Jesus Christ, to arise, which I immediately did, and found myself quite Thanks be to the Lord comfortable. for his healing power, which has been repeatedly manifested towards me.

-18.—At 41 p.m., saw Cape Clear and entered St. George's Channel; just eighteen days since we lost sight

of land below New York.

-19.—Looking east with cheerful

hearts.

-20.-Awoke this morning in the utmost horror. It appeared to me that evil spirits or devils had fastened on every muscle of my body, pinching it so severely as to completely stop the circulation of the fluids, and Satan himself held me so close by the throat, that I was gasping for breath. Doubtless it would have gratified the prince

of the power of the air if he could have strangled me, but the Lord

suffered him not.

We anchored in the Mersey, took the small boat, and Elders Kimball, Hyde and myself were the first who landed, after a prosperous voyage of twenty days from New York. sought the first opportunity to unite our hearts in thanksgiving to our heavenly Father for his protection.

-22.—We went to Preston.

-23 (Sabbath). - Brother Heber opened the mission in Mr. James Fielding's meeting-house, followed by brother Hyde. In the evening brother Goodson preached, and brother Fielding bore testimony.

-26.-Elder Hyde preached in the

evening, and I bore testimony.

—31.—Met in Council. It was decided I should go to Bedford with Elder Goodson.

Aug. 1.—We went to Bedford.

-2.—We took lodgings at the Swan Inn, and called upon the Rev. Timo-Mathews. Brother Goodson preached in the evening in Mr. Mathews' chapel, also on the eves of the 3rd, 4th and 5th.

-6 (Sabbath). - I attended Mr.

Mathews' meeting.

-7 and 8.—We preached at a private house, which we hired for one

-9.—We called upon Mr. Mathews, and received a letter from brother

-10.—Elder Goodson baptized five.

—12.—I baptized one.

-13.—Elder Goodson baptized one. In the afternoon administered the sacrament at sister Braddock's.

-18.—Elder Goodson baptized sister Page at 10 p.m. Quite a commotion prevailed on our way home, created by scoffers, but the most perfect composure reigned in the breasts

of the disciples.

-20.—Preached at Kempson in the morning; afternoon, administered the sacrament at sister Braddock's; evening, met at Kempson, brother Goodson baptized two. I began to address the company, but was interrupted. On our return I was pelted with turnips, &c., by the multitude; "the Lord forgive them."

-22. -Baptized Wm. W. Smith.

-23.—Elder Goodson started for London.

-24.-I preached under a shed-

disturbed by noise.

-27.-Preached at Kempson at 104 a.m.; sacrament at sister Braddock at 2 p.m.; preached in the evening at brother Gaunt's to a full house. I felt the influence of the Spirit of God upon me, so that I spoke with ease.

-28.-Preached under the shed again—disturbed by talking; visited Mrs. Thorpe, and answered fourteen

questions.

Sept. 3.—Preached in the eve.

-10.—Preached at sister Brown's; no one present but the members of the Church, and in the evening at

brother Gaunt's.

-12.—Saw brother Goodson on the stage at a quarter past one in the morning, on his way towards Man-chester. I feel that it is not the will of God that he should go home at pre-Evening, met with the members of the Church at sister Braddock's, and gave some instructions on Enoch's prophecy.

I have reason to thank the Lord for potatoes and salt the past week; and this one, a loaf of bread and slice of

meat from sister Smith.

-13.—Preached at Kempson. -14.—Kept this as a day of fasting; felt much strengthened and refreshed. Laid hands on Jane Braddock at noon, and by night she was well; also laid hands on sisters Lavender and Brown; preached at brother Smith's.

-15.—Visited Mr. Thorpe. Presched in the evening at sister Braddock's; laid hands on brother Smith.

-17.-Preached in the morning at brother Smith's; administered the sacrament in the afternoon; held meeting at 6 p.m.; we had four or five new hearers this day, and I felt

somewhat encouraged.

—18.—Kept this as a day of fasting and prayer, that God would restore me to perfect health, give me humility, meekness, wisdom and the spirit of prophecy, and wholly prepare me for his will and service, and that he would make known to me his mind and will about the people of Bedford.

4 p.m., much refreshed by the Spirit.

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The Lord's name be praised forever. Preached at brother Smith's.

—19.—Church came together at sister Braddock's; I read them the account of the angel's appearance to Joseph.

-20. - Visited brother Gaunt's;

preached at brother Smith's.

—21.—Kept this as a fast day; read Nehemiah and part of Ezekiel with much interest. I praise the Lord for much of his Spirit this p.m.

-24 (Sunday).—Preached morning and evening at brother Smith's.

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-25.-Fasted.

—26.—Baptized William Smith at Bedford. Attended meeting at sister Braddock's in the evening.

—28.—Church fasted. A time of love and union, much of the Spirit of God felt by all; the Saints were truly encouraged.

-29.—Baptized Ellen Smith; meeting in the evening at sister Braddock's.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR,

SATURDAY, MARCH 4, 1865.

THE OBJECT OF MAN'S EXISTENCE, AND HOW TO ATTAIN IT.

However different the courses mankind may pursue, however diverse the plans which they adopt, and however much they may differ as to what constitutes or wherein consists their chief good, still, happiness-present and future-is the end which every sane man and woman proposes to him or herself. The Lord made man in order that he might-be happy. Nature testifies to this; man's organization proves it; every revelation, whether ancient or modern, in the Bible or anywhere else, bears record to it; and the Lord expressly informs us, in the Book of Mormon, that "men are that they might have joy." ideas men entertain as to what constitutes true happiness, and the methods by which they seek to obtain it, are as numerous and diverse as the characters and dispositions of the human family. The highest enjoyment some appear to be capable of appreciating is that resulting from the gratification of their animal propensities; the accumulation of wealth for its own sake, or for the sake of gratifying personal vanity by making a dazzling display before others, the thirst for fame, the ambition for power, and the desire to be useful and to do good to others, have each their votaries, who regard the object they have proposed to themselves as that which can confer the greatest possible amount of happiness upon them, and the path they have marked out as the one most likely to lead them to the desired goal. Each one chooses for himself, accordding to the amount of intelligence he possesses, being influenced in his decisions by the passion, appetite or desire that predominates in his nature.

requires but a very brief glance at the condition of all classes of society to convince the reflecting mind that but very few out of the whole human family have made a wise choice, and the great majority, of all classes, ages and sexes, experience misery instead of happiness as the result of all their labors. It is very evident, therefore, that but very few know wherein happiness consists, or how it is to be obtained.

The Gospel of Jesus Christ teaches mankind this important lesson. forms them that they are the children of God, that they are made in his image and likeness, that they are possessed of the germs of all those virtues and attributes which dwell in His bosom, and that their highest felicity consists in the harmonious exercise and legitimate gratification of all these desires which have been implanted in their natures. It also teaches them how to accomplish this desirable end. Accordingly, we find that man is composed of a number of organs and faculties, each one of which, when in a healthy condition, experiences pleasure in being legitimately exercised, and also imparts a certain amount of satisfaction to all the rest. The more of these faculties that are called into healthful action, the greater is the amount of pleasure experienced, and, as we ascend from the lower to the higher faculties of man's nature, the joy imparted by their exercise increases, until, when all the powers of his body and his mind are brought into active and harmonious operation, perfect peace and happiness are the result. When, however, any one faculty or desire is being gratified at the expense of another, -or, what is still worse, by encroaching upon the rights and natural demands of all the others, then a warfare takes place in the mind, the man is divided against himself, misery is the inevitable result, and, unless a speedy return be effected to a natural mode of life, and due regard be paid to the demands of all the different faculties of the being for lawful gratification, the balance of the organization will be lost, and disease, insanity, or premature dissolution will follow. Herein lies the genius, beauty and power of the Gospel, in contradistinction to all the systems of human invention, that it recognizes man as a whole,—as a physical as well as a spiritual being, and that its teachings and laws are adapted to the healthful development and preservation of both body and mind. It has taught us that the soul is composed of the body and the spirit, that each has a reciprocal action on the other, that each has its wants and capabilities, and that in the united growth and development of both consists man's true happiness and the perfection of humanity. Other systems have taught men that the body and the spirit are antagonistic to each other; that in order to nourish, educate and perfect the one, the other must be neglected, mortified, and the laws of its existence thus set at defiance, and that man's highest felicity could only be obtained when the spirit should be separated from the body. Taking this view of the case their teachings have been partial—only directed to one portion of man's natureand, as a necessary consequence, their efforts to elevate mankind and to redeem society and the world from its corruptions, have been attended with very little, if any, success, and have, in many instances, resulted in more harm than good; because, mankind feeling it to be impossible to do that which was required of them-namely, to stifle and crush the feelings and desires which nature had implanted within them, have been driven to recklessness and despair, thinking it useless for them to make any effort to do good if they could not come up to the standard erected by their religious teachers.

But not so with the Gospel of Jesus Christ; so far from requiring its disciples

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to neglect or abuse their bodies, it renders it imperatively obligatory upon them to preserve them in health, purity and vigor, so far as it is possible to do so in this sphere, and utters fearful denunciations against those who presume to "defile the temple of God, which temple ye are." Nearly all the law which the Lord has given to the inhabitants of the earth, from time to time have had reference to the preservation and well-being of their bodies, and a man is as much a sinner in violating a law of his physical as of his spiritual being. It is true that there is, as the Apostle says, "a law in our member warring against the law of our minds," and tending to "bring us into captivity to the law of sin which is in our members," but this is not in consequence of any inherently evil propensity having been placed in man's nature, neither is it to be overcome by crushing out of existence those desires and affections which have been implanted within us by our heevenly Father; but this tendency to evil is because, through the fall, the earthly part of man's nature has attained the ascendancy over the spiritual, and there is a struggle between these two natures for supremacy. But man's true felicity lies in a harmonious blending of the two, as we see evidenced in his primal condition before the fall. It is true the spiritual should be, in one sense, in the ascendancy, because it is the seat of light and reason, the source of life and wisdom, and, therefore, able to regulate, direct and control the desires and passions of the body. The Gospel is designed to give to the spirit this ascendancy which it has lost through the fall, and when it is once regained, and not before, will there be perfect peace between the "law of the Spirit" and the "law of our members," not because either will be brought into bondage or a state of abject servitude, but because each will occupy the relative position which God and nature designed they should fill. The relationship of the spirit to the body may be compared to that existing between the husband and wife. It is essential to the peace and happiness of both that the husband govern, not as a tyrant, but as a wise and loving, though firm ruler. The wife finds her truest happiness in obedience to the will of her husband—the same is true when the body is obedient to the law of the spirit—and, where this is the case, they are blended in the sweetest harmony, resulting from mutual respect, love and confidence.

But, abstractly considered, there is no such thing as a base passion in human nature; it is the perversion or abuse of our appetites or passions that renders them base and productive of evil, but normally gratified they are all pure and result in good. It is just as holy an action at one time, to partake of the nourishment demanded for the sustenance of the body, as it is to pray at another. Hatred and anger, when directed towards proper objects, are just as holy as love and mercy; and there is no action that is necessary to the physical or spiritual welfare of man, but what becomes elevated into an imperative duty that cannot be neglected with impunity. The Lord has manifested the important estimation in which he holds the health of the bodies of his Saints, by giving them a revelation in regard to some things that are injurious thereto; and the whole object of the Gospel is to instruct the human family in the laws of their spiritual and physical being, so that they may ultimately learn how to live forever, and every item or principle connected with this subject, which it is necessary for them to understand and practice, will, undoubtedly, be revealed unto them in due time.

Man, then, to be happy, must be in perfect harmony with himself; or, in other words, he must understand and obey the laws of his own existence.

But, to be in harmony with himself, he must be in harmony with God, for He a the fountain of life, truth and happiness, and He, only, fully comprehends he laws of nature to which we are subject and which we must learn to obey. He is the great Instructor as well as Governor of his children; he has learned by experience what is best for all his creatures; he is perfectly happy because he is in perfect harmony with himself and the laws of nature, and all who submit to his guidance will be made partakers of the joy which he experiences. Hence, veneration, or the principle of obedience to God, is the keystone to the human mind, without which it becomes utterly demoralized, as certainly as the arch would fall to ruins that should be robbed of the central stone that binds all its parts so firmly together. But where this principle is predominant. every faculty and desire is held in due subjection and fills its proper place. while the whole form an arch of beautiful proportions, and of a strength and solidity that defy the attacks of temptation and sin. Where this is the case. the individual eats and drinks, not merely to gratify his taste or appetite, but that he may sustain the life and strength of the body; and he will, so far as circumstances may allow, eat and drink, both in quantity and quality, that which experience has taught him is most conducive to his health. He will seek to live, not merely for the pleasure of existing, but in order that he may do the will of [God; and doing his will involves the performance of so many duties, that every faculty and power of the mind and body will, by degrees, be called into active exercise, the whole being thus becoming developed, and happiness the result.

Now no system could possibly be devised which so effectually accomplishes all this, as the Gospel of Jesus Christ. It appeals, first of all, to those higher faculties of the mind which, unfortunately, are the least developed portion of man's nature, as a general thing. It calls into exercise the principles of faith and love, and all the latent energies and affections of the soul, develops in man a righteous selfishness, by inspiring him with a desire to acquire a knowledge of truth, and to accumulate those blessings which are necessary to his temporal and spiritual salvation, at the same time filling him with a worldwide benevolence and a desire to impart to others those blessings which he himself enjoys. Hope, with all its pleasures and enchanting visions, is called into active play in contemplating the glorious future before the faithful; the social affections warm and expand beneath the sweet influences of the Spirit of the Lord, and the whole man wakes to a newness and intensity of life to which

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In the organization of the kingdom of God is to be found the only true system of education for the development of man, and one, in the benefits of which, both rich and poor can alike share. Many may not have access to those sources from whence the world draws its knowledge, but through obedience to the Gospel, and reception of that Spirit which leads into all truth, they have, independently of this acquired aid, an unerring guide through life, teaching them what to practice and what to avoid, and what will be conducive to their health of body and peace of mind. Again, the duties and labors required of a man in the kingdom of God are so numerous and varied—to-day being called to fill one position, and tomorrow another; now on a mission to preach the Gospel to the nations, by-and-bye engaged in transacting business, writing, keeping books, building up settlements, making farms and providing for his family—that every faculty of his nature,—selfish, social, moral and intellectual,

is called into active exercise; and thus the man being developed as a whole, a every part, will, if he continue a patient and diligent scholar, eventually gain all the knewledge and experience necessary, not only to make him perfectly happy himself, but to enable him to preside, in wisdom, mercy and justice, over his posterity, and instruct and train them in the same glorious principles in which he rejoices. The true object, then, of man's existence, is happines; that is only to be enjoyed by obedience to every righteous law; the Lord bet knows the laws to which we are subject, both spiritually and physically, and what will be most conducive to our interests and welfare; and as he has he servants on the earth through whom He communicates his holy will, perfect happiness or salvation—synonymous terms—may be said to depend upon a strict and willing compliance with their counsels.

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NOTICE TO PRESIDENTS OF CONFERENCES, ETC.

EMIGRATION.—Presidents of Conferences, and all those holding appointments from us as Passenger Agents, are requested to ascertain as soon as possible, the names and number of those who intend emigrating from their Districts this season. We understand that several of the Saints, throughout the Mission, who are destitute of employment, and desirous of going to the States, feel anxious as to the probable opening of Emigration, and those who intend going direct through to Utah, are also waiting for definite information, which cannot be given until a vessel is chartered. We trust, therefore, that the brethren will perceive the necessity of giving this matter their serious attention, and endeavoring, so far as practicable, to forward lists that might justify us in the chartering of a vessel at an early date.

RENTING OF HALLS.—We would respectfully call the attention of Presidents of Conferences, Travelling Elders, and Branch Presidents, to the care to be exercised by them in the renting of Halls for the Saints to meet in regularly, or upon Conference days. By referring to the public prints, they will observe that serious accidents have taken place through large audiences assembling to gether in halls, probably sufficiently strong for the purposes for which they were erected, but unable to bear any extra pressure to which they might be subjected; and as the Saints in many places are in the habit of meeting in rooms adapted for schools only, we would recommend a thorough inspection before rental of meeting-houses, in order that they might be found sufficiently strong, not only for ordinary purposes, but also for Conference days, and the lives of the brethren and sisters consequently not be endangered.

CAUTION.—We are requested to caution the Saints against a man travelling under the name of James Squires, who has lately imposed upon several of the brethren in Birmingham. He states that he formerly travelled in the Welsh District, but resigned in order to take a situation in Oxford, under the L. & N. W. Railway Company. As he may probably assume another name, we append his description:—Height, 5 ft. 10 in.; stout built; very light hair and eyebrows; red whiskers; can talk Welsh, but his native dialect is Somersetshire; is very talkative, and willing to put up with anything.

ABSTRACT OF CORRESPONDENCE.

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AMERICA. By the kindness of Elder W. H. Shearman, we are enabled to resent the readers of the STAR with the following interesting extracts from a etter of Elder H. Lunt to him, dated 14th Dec., 1864:-"We are prospering here n Cedar city about as usual; the new city is becoming a very pleasant place. nd contains a number of good brick houses. We do not seem to be so far off he rest of mankind as we used to, as there is now a tremendous amount of ravel through our valley since Dixie has received such large accessions to its numbers; in fact, it is bound to steadily increase, as the Colorado niver is now the leading topic of conversation in Utah. I was at the St. George Conference. few weeks since; brother Jesse N. Smith accompanied me; he looks and feels well, as though his mission to Europe had done him a great amount of good. We enjoyed a most excellent Conference—a large concourse of people assembled themselves together for instruction, and they were by no means disappointed, as many cheering and instructive discourses were delivered by brother Snow and others, during three days' meetings. The crops during the past season in our Dixie have been but light, principally for want of water, the summer has been very dry and streams low. The prospects for water next year were never better than at the present time, as we have had more rains and snows at this end of the Territory this fall and winter, so far, than ever known before. The Indians report the snow on the high mountains to be ten feet deep. The crops generally through the Territory this year have been good, and the labors of the Saints are abundantly crowned with success. We had a visit last September from our beloved President, Brigham Young, and a large company of brethren who were with him (some thirty carriages). The President invited me to accompany him down south; I did so, and never enjoyed a more agreeable time in my life, in listening to his instructions and those of the Twelve, in teaching the people how to live and make themselves comfortable, independent and happy. Settlements are about to be made on the Muddy and Colorado, and a steamboat landing made, and a warehouse built on the Colorado river, and a road made from St. George to the landing. The merchants in Salt Lake are highly interested in this new enterprise, as they expect to get their goods from New York cheaper by that route. It is expected that our emigration from Europe will shortly come that way. Many new settlements have been made the past year in this part of the Territory, both east, west and south. To Zion's increase there seems to be no end. Richard Bentley, who returned from his mission to England, stayed with me a few nights ago on his way to St. George, as he has been appointed to move there, with many others. He felt well in going to his new field of labor to assist in producing cotton, wine and molasses. By the blessing of our heavenly Father we look forward to excellent crops and abundance of grass for our flocks and herds, as the ground before was never known so wet as at the present. The Lord has and is blessing his Saints here in these Mountain Valleys in most wonderful manner—the climate seems to be gradually changing for th better, and the elements controlled for the good of his people. It is now or fourteen years since I came to this country, and I can truly say, as I did I bore my first testimony in Birmingham, that this is the Work of the

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our God and not of man, and every day's experience to every humble, faith member of this Church, only strengthens this testimony, and reveals the light of heaven to his understanding."

R SOUTHAMPTON CONFERENCE.—Elder J. H. Donnellon writing from Poth mouth on the 23rd of January and 10th of February last, speaks cheeringly the progress of the Gospel in his District. Observing an article in the Staby President Geo. Q. Cannon, recommending the Elders to ascertain if the were any places in their Districts that had not been visited, he began to low around him, and at the suggestion of Elder D. P. Kimball, purposed going of to the villages amongst the hills near Chichester. While preaching one day to Chichester, two men came and invited him to hold meeting at the village at Eastdean, a distance of seven miles. He went, and after preaching to a intelligent congregation, baptized one. The spirit of persecution immediate began to burn, and the man who had obeyed the Gospel found himself provented from entering his own house that night, and obliged to sleep on a stat of straw. Elder Donnellon returned again, baptized seven, and re-baptise one, and has proven that the Spirit of God can speak to men in the nineteent as well as to Apostles in the first century.

MANCHESTER DISTRICT.—Elder Abram Hatch writing from Bury, Landshire, on the 15th inst., states that things are prospering in the Manchest District. On Sabbath, 12th inst., a meeting was held in the village of Rambottom, at which 200 strangers were present, who listened very attentively the addresses delivered by the various Elders. He feels confident there many of the honest-in-heart in that place, and that before long they will be numbered amongst the Saints.

NEWS FROM CONFERENCE. Welsh Mission.—We learn by letter from Elder Evan A. Richards, that a Conference was held at Swansea on the 15th of January last, at which were present—Of the First Presidency, Daniel H. Wells, President Brigham Young, jun., William H. Waylett, President of the Welsh Mission, John G. Holman, President of the Cheltenham District and various Elders from different parts of the District. A very interesting and instructive day was spent, in listening to the cheering reports of the brethmas to the prosperity of their fields of labor, and to the rich counsel and instruction imparted to the Saints by Presidents Wells and Young, and other off the brethren. Several had been baptized since Conference, and prospect were favorable for a still further increase.

CORRESPONDENCE.

ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, Jan. 21, 1865. President Wells.

Dear Brother,—It is with a feeling of gratitude to my Father in heaven that I take up my pen to write a few lines to you, although I feel my inca-

pability in so doing. As my time is short in this part, being called to labor in another, I feel it my duty, before leaving, to acquaint you with the circumstances and prosperity of the Sains comprising the Leicestershire Conference.

Employment is very scarce here

the present time, owing to which many are lacking the comforts of life; yet, under these and many other trying and unpleasant circumstances, the majority of the Saints are striving to live their religion, serve their God, hearken to counsel, and sustain the servants of the Lord. The generality of those holding the Priesthood are also endeavoring to magnify their holy callings. It affords me great pleasure to associate with such men, for, when men hold the Priesthood but do not act up to their office, I think they are the means of working more evil than

I have enjoyed myself much in my labors with the brethren of this Conference during my stay, which has extended a little over one year, and I hope so to order my life in years to come, that I will not only enjoy the desired blessings of God, but be capable of performing a greater amount of

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I am happy to state that the financial affairs of this Conference are in a better condition than they were one year ago. There are some being added to our numbers, but they are few indeed, which verifies the saying of our Savior, "Strait is the gate and narrow is the way which leadeth to eternal life, and few there be that find it."

Praying the God of heaven to bless and preserve you, I remain your bro-

ther in the Gospel,

J. C. WIXOM.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Feb. 3, 1865.

President Wells.

Dear Brother, -It is with feelings of great pleasure that I take this opportunity of writing a few lines to you, to inform you in regard to my feelings, labors, co-workers, and the general state of the Newcastle-on-Tyne District, over which I have been presiding, to the best of my ability, for the last year. I feel that I have been truly blessed by the Lord since I have been in these lands. My health has been good, and I have been able and rejoiced to visit both Saint and Gentile, bearing a faithful testimony of the work God has for the honest-indays. I have had several opportuni-ties of conversing with those who have not yet received the Gospel. They can bring no argument to prove it false, and in many instances they a knowledge the truth of the princ I advance, but they have not the moral courage to face the jeering and scoffing of the world. They can not, or rather will not leave their friends. relations, property, and all for the Lord's sake; but, in bearing my testi-mony to them, I know I clear myself and do my duty. I have rejoiced in my labors here very much. The Lord has blessed me with the necessary wisdom to accomplish all that I have had to do, and I know the Saints have been blessed through their obedience to counsel, and I pray God to open the way for their deliverance from these lands, and to gather them home to Zion. Then England would soon belike unto Sodom, after Lot had fled, not righteousness enough to be found in it to save it; and I say, God speed the day when Babylon and her daughters shall fall, and the Saints of the Most High shall take their rightful position, and eventually fill the whole earth. I would have been happy to have have borne my testimony to more than I have, and even to the whole world, if possible; for, of a truth, I know this to be the Work of God, "The power of God unto salvation," as well as I of God unto salvation, know that I exist, and it is my desire to be ever faithful and on hand to do all that I am called on to do by God's servants, that I may be not only saved, but exalted in his kingdom.

The young brethren from Zion, who have been appointed to labor with me in this District, have been truly diligent, and their labors are highly appreciated by the Saints, who are quite unwilling to part with them, as with the exception of brother H. P. Folsom, they have been appointed to other fields of labor. I feel much attached to them on account of their diligence, and I pray Israel's God to bless, sustain and protect them wher-ever their labors in God's kingdom may call them, in all time to come, so that they may fulfil their missions with honor, return in safety to Zion, be ever on hand to respond to every heart to perform in these the last call, and become good and great men